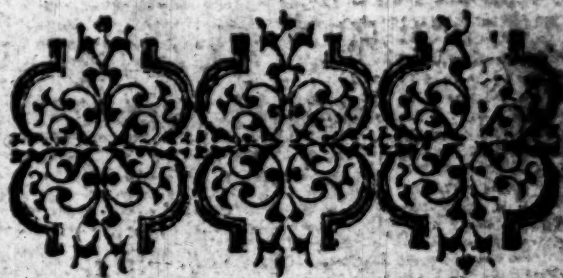




A Sermon

*preached at the Tower of
London, by M. Dering
the xi. day of Decē-
ber. 1569.*



¶ Imprinted at London by
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¶ *Cum gratia & Priuilegio
Regiæ Maiestatis per
Decennium.*

POSTAGE

Henry Briggs

Post 4
bury
Good

Give him
Pay at the bank

John 6.34.

¶ Then they sayd vnto him, Lord
geue vs euermore of this bread.
And Iesus sayd vnto them. I
am the bread of lyfe: hee that
commeth vnto me shall not hun-
ger, and he that beleueth in me
shall neuer thirst.

WE haue (dearlye
beloued in our Lorde
& sauyour Christ) we
haue in this portion
of scripture to consider: first this
petitio or request which y^e Jewes
make vnto Christ in these wordes:
Lorde geue vs euermore of thys
bread. Then, the answere that our
Saviour Christ maketh agayne:
I am the bread of life, &c. They^r re-
quest riseth of certayne wordes,
spoken immediatly before, where
Christ sayth: My Father geueth vn-

to you from heauen the true bread.
For the bread of God is he that cō-
meth downe from heauen, and ge-
ueth lyfe vnto the world. Through
whiche wordes they breake out
straight into this prayer: O Lord
geue vs alwayes this bread. These
wordes they doe not utter wyth
any good affection, or longing de-
sires to be partakers of the mer-
cies, which are offered vnto all in
Christ Iesu: but rather of a distē-
pered mynde, drawne into contra-
ry desires, seeking by all meanes
to fil themselves with happinesse,
and yet to ieste and scoffe at the
doctrine of Christ. The thoughtes
of theyr myndes are made many-
fest, both by these words of Christ:
Ye seeke me because you eate of the
loanes and were filled: and also by
theyr owne wordes to the same
effecte, where they say: our fathers
did eate Manna in the wildernesse,
likewise requirung ꝑ Christ would

Ioh. 6. 25.

Ioh. 6. 31.

A Sermon.

to feede them still by miracle, and then they would follow him. And after ward also when Christ had further taught them & he woulde in no such sort feede them deintelye on earth, but if they would eate of the bread that he would geue they must renounce such fleshly concupiscence, crucify themselves vnto the worlde, and be with a liuely fayth incorporate into hys bodye, then they shoulde eate of liuing bread: as soone as they had heard this, they murmured at him, shewing & he was not the bread that they did seeke for, and then declared what was their scoffing spirit, and sayd openly: Is not this *Joh. 6. 4* Iesus the sone of Ioseph, whose Father and mother wee knowe? howe came he down from heauen? Thus dearely beloued, we learne what mindes these men had & would so fayne haue bene fed with the bread of lyfe. They would liue for ever.

h 6, 28

but they woulde liue as they liste. They would followe Christ: but they woulde neyther hunger nor thirst. They would do the will of God: but they would not crucifie theyr affectiōs. They would come vnto heauen, but they would not be led by Iesus the poor Carpenters sonne. Theyr carnall fancies beguyled them. Their scoffing at Iesus Christ made their hartes so blinde: and their desire of happines was nothing but the shew of their owne folye. Now let vs beware by other mens harmes. Let vs not fall after the same example of disobedience. If we bring our carnall fancies to the worde of God, we shall neuer vnderstand it. The naturall man perceyueth not the things that are of God. Such grosse imaginations deceiued Nicodemus, that he knew not what it was to be borne a newe. Such fancies made blinde the weoman

1st. 4. 11.

Col. 2. 14

Ioh: 3. 4.

Iohn. 4. 15

of Samaria, that she knew not
 howe to aske for the water of lyfe. Mar. 16.
 Such carnal imaginations made 38.
 the children of Zebedie to aske of
 our Sauour Christe, they knew
 not what. Bea all the Disciples of Luke. 18,
 our saupour Christ, by such fleshly 38.
 desires oftentimes vnderstoode
 him not. And how muche more
 ought we to take heede that haue
 so barren hartes, not watered so
 plētifully with gods spūite? ne-
 ther shall we be led, yf wee bring
 vnto Gods word our sensuall ap-
 petites: sure euē thether, whether
 these Jewes are gone before vs,
 to murmur agaynst Christe, and
 despise his crosse. Let vs thē take
 heede while it is yet tyme, and in
 obedience of Gods worde banishe
 farre from vs our owne vndersta-
 ding, and yf we will be taught of
 the Lord God, let vs leade into 2. Cor. 10.
 captiuitie all our owne cogitations
 and seeke no better estate for the

Gospell of God, then he hymselfe
 hath appoynted by hys holy wise-
 dome. Otherwise it will surelye
 come vpon vs, that came so long
 agoe vpon these carnall Jewes,
 & wee shall haue so good liking of
 our owne delight, & we shall con-
 temne the poore Galilean, & with
 a proude countenance wee shall
 thinke much scozne, that the Car-
 penters sonne should bee our may-
 ster. This is the fruite & groweth
 out of mans wisdom. Here it is
 plainly testified in this 6. of Iohn.
 It is testified in the Scribes and
 Pharisees, that so often scoffed at
 our Sauour Christ: in the Sol-
 diours that vpon the Crosse had
 him in such derision: in the whole
 multitude of the Jewes & stroke
 him and spitte on hym, & bid hym
 arcade, who had hurt him. Thus
 after that by carnall reason they
 woulde needes iudge of Christe,
 they grewe more & more in hard-
 nes

Mat. 27.

Math. 26.
8.

nes of hart , till they thought it
good wisdom to speake so great
blasphemye . Such Gospellers
there were many in the primitive
Churche, that thought themselves
wyle in makynge a ieste of Christ.

So Iulianus the Apostata when
y Christians asked helpe agaynst
all theyr iniuries with mockes
and scoffes hee woulde aske why
they did complayne, whē the Ga-
lilean theyr mayster bad them doe
good for euill: yf any would take
away theyr coate, that then they
shoulde geue him also their cloke.

So, many wicked Magistrates
spoyled the Christians of theyr
monye , and would taunt them
merelye with the saying of theyr

God : *Quod Caesaris scis , Cesari da,*
geue that vnto Cesare that thou
knowest is Cesars. Such Gospel
lers at this day, wee haue a great
many in Englād, y laugh smothly
in their sleeves, at theyr madnes

Math 5.
49.

Prudence

Act. 44, (as they thinke) that followe so earnestly y^e Gospel. So S. Peter hath borne witnesse generally of the wicked of all ages: that they shall thinke it much madness, that other will not runne to like effusion of riot: but let them alone, y^e seeke willingly to goe so farre astray. This is the time of their reioysing. The daies of repentaunce are not yet come. When they haue done with their mocking, themselves shalbe then mocked at, and for all their pleasaunt sporting, they shalbe called to iudgement.

An other thing I noted vnto you in y^e petition of these Jewes, & that was a desire of happinesse which they wished to come vnto: and in y^e middes of their malice, yet an inward sighing of spirite, that they might once eate of the bread of lyfe. They pleased themselves exceedingly in fighting agaynst Christ, and yet agayne in remorse

remorse of conscience, they wished
to be partakers of eternall lyfe.
And this is that sparkeling of the
grace of god, which is kindled in
the harts of all men, of which S. John sayth, that Christ lighteneth
all men that come into this worlde.
Cayne had this light, when the
burden of his sinne seemed so hea-
vy vnto him, that it could not be
pardoned. Esau had this light,
when for losse of his fathers bles-
sing, he lifted vp his voyce and
wepte. Pharaoh had this light,
when in remembraunce of all his
plagues he cried at the last: The
Lord is righteous, but I and my peo-
ple are wicked. The sorcerers of E-
gipt, they had this light, whē God
confounded theyr wisdom in a
most vile creature, and they con-
fessed before Pharaoh: *This is the
finger of God.* Pilate had this light:
when he washed his handes, and
cried before all the Jewes, that he

John. 1. 9

Gene. 4. 1

Gene. 27. 38.

Exo. 9. 27
Exo. 8. 1

Math. 2. 24.

Act. 8. 13.

Math. 6.

was innocent from the bloude of Christ. Simon Magus had this light when hee wondred at the signes and miracles that were wrought by y^e Apostles, & would haue geuen monye for the holpe Ghost. The Gentiles themselves, they had all this light. Antiochus when he wept for all the euill that he had done at Ierusalem. Iulianus whē he cried, *uicisti Galilae*, O man of Galile, thou hast gottē the victory. Adrian at his death, whē he spake vnto himselfe, *Animula uagula, blandula, hospes comesq; corporis, qua nunc abibis in loca, nec ut soles dabis iocos, pallidula, rigida, nudula?* Brutus had this light, when the night before he was slayne, he thought he sawe a sprite that cryed thus vnto him: *Ego sum tuus malus genius Brute: hodie me in Phillippis uidebis*, But what neede I (dearely beloved) to make this longe by examples, Vou your selues (I am sure)

you can witnesse with this trueth.
There is none of you so far geuen
ouer to vncleanes, but I am sure
sometime you say with these vn-
cleane Jewes: *O Lord geue vs one
day the bread of lyfe.* This is the tri-
umph that vertue hath our vice,
that where so euer she is most ha-
ted, there she is often wished for.
And this is the great punishment
that God bringeth vpon the wic-
ked, euen as the Poete sayde: *Vir-
tutem vt videant, intabescantq; relictā,*
that though they loue not vertue,
nor can not like to follow her, yet
they should pnye away with a lo-
ging desire after her. And this I
am sure it striketh deepe, & wound-
deth the conscience of the wicked.
Though they haue set their harte
as an Adamant stone, and made
their face like flint, yet grace per-
seth throughout their concupiscēce
& they say sometime, y way of ver-
tue is better. There was neuer

Eccl. 5. 2.

Psal. 37, 12

so unpure and disolute an adul-
terer, but he hath said sometime: y
chaste body is beste. There was
neuer so blasphemous nor vile a
swearer, but sometyne he hath trē-
bled at Gods Maiestie. There
was neuer man so proud and am-
bitious, but sometyne he remem-
breth he is but earth and ashes.
There was neuer such an vsurer,
nor couetous wretch, but some-
time he thinketh his Gold & siluer
shall canker, & the ruste of it shall
be a witnesse agaynst him. There
was neuer so riotous a person,
sumptuous & prodigall, but some-
tyme he condemneth hys owne
doing, and sayth with the Pro-
phet: The vnrighteous man boro-
weth and payeth not agayne. And
what should I say more? There
was neuer so high minded nor
vayne glorious a king, but hee
hath sōtyme thought his crowne
would fall from his head, and the

crowne of righteousness was better, which was in the kingdome of Heauen. And this dearely beloved, as it is in a wicked lyfe, so likewise it is in corrupt religion. Truth that is strongest and ouercommeth all, in Religion forceth the enemy oftentimes to confesse her. There was neuer papist that so magnified merites, and talked of his workes of supererogation, but oftentimes in his conscience he would surely confesse, that when Luc. 17,
he had done all, yet he was vnprofitable. 16. There was neuer any so great an enemy to fayth, but when his conscience was touched with the greife of sinne, he would cry a loude: Fayth alone doth iustifie. There was neuer (I am sure) papist yet so drunken, that made so much of all his fleshlye worshippings, of Organes, and singing, of altares and altareclothes, of francomence, and sweete smel-

Isa. i. 12.

Joh. 4. 23.

ling sauiours: of banners & streamers: of goodlye tunes and melody: of siluer crosses and chalices, but he hath sayd sometime, who required these things at our hands? the true worshippers do worship in spirite & veritie. There was neuer Papist in so deepe a sleepe of pardons and of purgatory, but hee hath surely sayd it, such weake engines can breake downe but paper walles, and such cold water can quench but paynted fyres. There was neuer Pope nor generall counsell so desperately bent to set vp worshipping of Images, but theyr owne hartes haue often cryed within them: they haue mouthes and speake not, they haue eyes and see not, they haue eares & heare not, they haue noses and smell not, they haue handes and touche not, they haue feete and walke not: thou shalt not bow downe to them, nor worship them. There was ne-

Isa. 115. 5

uer Papist so blinded wth the
 great absurditie of transubstan-
 tiation, but some tyme seying the
 wyne in the chalice, he hath bene
 afrayde to say: by this and by no-
 thing els, let my sinnes be washed
 and seing the cake in the Priestes
 handes: thou alone hast redeemed
 me, and alone by thee I looke to
 be saued. This doubt ye not (dear-
 ly beloued) is the working of the
 Lord in the hartes of all his ene-
 myes. Refuse hym how ye wyll
 in lyfe or in Religion, you shall
 cary day and night a witnesse in
 your brest agaynst your selues, &
 your hartes will condemne you,
 that cry euermore agaynst you: &
 way vnto true happines is ney-
 ther by sinne nor superstition: nei-
 ther by open rebellion, nor yet by
 accursed idolatry. And thus farre
 out of this petition of y^e frowarde
 Jewes I haue noted vnto you,
 what I haue thought best for our

common instruction. The Lorde graunt vs that we make the like request, but with a better spryite and pray euermore vnto hym: O

Ioh. 6. 34. Lorde geue vs alwayes the bread of life. Now let vs consider the other part which (I sayd) is y^e aũswere of our Sauour Chyste. in these wordes: I am the bread of lyfe, he that commeth vnto me shall neuer hunger, and he that beleueth in me shall neuer thirst. Out of this place (dearly beloued) I will note vnto you, as the text geueth me occasion, these three poynts. first who is the bread of lyfe, then by what meanes he is eaten, and thyrdly, what fruite commeth of such sustenance. Who is thys breade, Chyste sheweth in these wordes: I am the bread of lyfe. By what meanes he is eaten, it is shewed in these wordes: He that commeth vnto me, he that beleueth in mee. What fruite commeth of it, it is shewed

shewed in these wordes: he shall neuer hunger, he shall neuer thyrst. I am the bread of lyfe. These wordes they signifie thus much, that in Christe alone we haue life, and all confidence of saluation must bee grounded on hym & on none els. Christ crucified is a continuall sacrifice of reconciliation standyng betweene God & vs, so that what so euer grace, mercy, and peace is poured vpon vs by God the Father, it commeth downe through the body of Christ vpon the crosse: and what soeuer ioy or comforte we can haue in beyng vesseles of mercye, thus it is made perfecte: whē with a liuely fayth wee looke through Christ crucified, and so go with boldnesse vnto the throne of grace. Thus Christ is called the bread of lyfe: the foode of our soule & nourisher by of our consciences to a perpetuall quietnes. This the scriptures testyfy most plentifully

Math. 11.
28.

in all places witnessing, that when soeuer wee feelee our selues hungrye, that is, laboring & heauy lodē with the burden of our sinnes, we must come vnto Christe: and he will refresh vs. Fro our first father Adam vntil the last man that shal be borne vpon earth, neuer was nor shall be one y^e shall finde other foode of life. Adam by whose sinne we were all condemned, when hee was cast out of Paradise, that is, out of Gods fauour and the place of rest, he could not feede his soule neither with the labour of hys hand, nor with the sweate of his browes, but the first foode of life he found in this promise, that the seede of the Woman shoulde tread down the head of the serpent. **Abraham, Isaac, and Jacob,** in al theyr wandryng iorneyes, they liued not by this, that theyr posteritie should be multiplied, and enjoy a land that flowed with milke &

Gene. 3. 15,

hony, but this was the breade of
lyfe that made theyr harte glad,
euen the sight of Chyste, and by
thys promyse euery one of them
liued: In thy seede all the nations
of the earth shalbe blessed . The
law that came after and taught
vs true obedience, we learned no-
thing by it, but the knowledge of
our sinne, nor it wrought nothyng
in vs but the multiplying of our ini-
quitic. The lawes and ordinaun-
ces, which were in meates and
Drinckes, and carnall rites and ce-
remonies, they could not feede the
conscience of him that did the ser-
uice: the sacrifices and offeringes
were not such, & they coulde geue
vnto vs the foode of lyfe: It was al-
together vnpossible, that the bloud
of Bulles and Goates shoulde take
away sinnes, but so farre the law did
feede our soules, as it shutte vs vp in
the faith that should be reueled, and
led vs as a scholemaster vnto Christ

Gene. 12. 3

and 26.

4. and 28.

14.

Rom. 7. 7

Rom 5. 20

Heb. 9. 9.

Heb. 10. 4.

Gal. 3. 24.

The Prophetes that came after,
rayled vp of God to teach his peo-
ple, they shewed no other marke
to looke on, nor other hope to liue
by, butt that child that shoulde bee
borne vnto them, and that sonne
that should be geuen them, whose
name was wonderfull, counseler, the
mighty God, the euerlasting Father
the Prince of peace. The Apostles
& Euangelistes now sent in these
latter dayes for the worke of the
ministry, to gather together the
faintes, and buyld vp the bodye of
Christ, they feede vs not with the
foode of our owne workes or
weldoing, but to make our fayth
strong, & the promise of God sure,
they tell vs: Christ is our peace, and
there is no other name vnder Hea-
uen geuen vnto men, by which wee
shall liue, saue onely the name of Je-
sus Christ. Thus Christe is our
bread of lyfe, and if we will builde
our selues vpon Abraham, Isaac,

Esa. 9, 6

Eph. 4, 11

Rom. 4, 16

Eph. 2, 14

Act. 4, 22

or Jacob, to be of theyr posterity
if we will be led by the lawe and
the Prophetes, by the Apostles &
Euangelistes, to finde the foode of
life: if we heare Christ himselfe, or
wilbe his Disciples, the this is our
Religion: Christ is the bread of life,
to to wretched haue the preachers
bene & haue called you from this
bread, to feed you with theyr cor-
rupt leauen, from this fountayne
and wellspring, to theyr owne pud-
dles that can hold no water. Thus
they haue all done that haue ledde
you any whether saying to Christe
alone, & haue taught you to praye
vnto sayntes, angels, or archan-
geles, to be your mediators, that
haue tolde you of iustification in
your owne workes, that haue sold
vnto you their Masses as sacrific-
es propitiatory for the quicke and
dead, that haue bid you truste in
pardons and indulgences for re-
mission of sinnes, & haue broughte

you vnto the Pope, a sicke head of
an ill disposed sinagoge, to hange
your fayth vppon his sleaue, that
hath told you of generall Councels,
they coulde not erre, but what
so euer they shoulde decree, you
shoulde so receaue it, as the holy
Euāgelists. Thus haue these mō-
sters spoken, and thus they haue
deluded you, and yet they say still:
wherein haue we offended? but
the Lord be prayled, that hath de-
liuered vs out of the kingdome of
such darknesse, and brought vs a-
gaine into the light of hys Gospel.
Let vs now walke in it accor-
dingly, and confesse Christe alone
to be the bread of lyfe. The second
thing that I noted vnto you in
this aunswere of our Saurour
Christ, is: how we do eate of this
bread, & that (I said) was shewed
in these wordes, he that cometh
vnto me, he that beleueth in mee.
To come vnto Christ, to beleue in

A Sermon.

Christ, this is to eat Christ, so that
we may wel say as S. August. said:

*Quid paras dentes aut ventrem, crede
& manducasti?* It is no neede to prepare
tooth or belly, beleue and thou hast eaten.

August.

tract 23

*Upon the
sixth of
Iohn*

But here (dearlye beloued) I
must first admonish you that thys
place, nor this vi. Chapter of Iohn.
is not ment of the Sacrament, as
some popish interpreters haue ig-
norantly told you. The Sacramēt
was not yet instituted, nor any
nowe present knewe whether hee
would euer ordaine any such Sa-
cramēt of his body & bloud, or no:
So that yf he had spoken thereof,
he had tolde them that, whiche
they coulde not vnderstand. But
this Christ doth, without all con-
sideration eyther of Sacrament
or no Sacramēt. He telleth them
how and by what meanes his bo-
dy can be eaten, whether it be in
your inward fayth, when secretly
and with your selfe you feede vp-

pon his body, or whether it be in
outward signe or Sacramente,
which is a helpe of our infirmity,
the more liuely to tast of his mer-
cies. There is but one & the same
way, neyther to eate his flesh, nor
to drinke his bloude: the whiche
way playnely & expressely here is
deliuered vs by Christe, that wee
neede not to erre except wee will.
And this was Christs great mer-
cy to prepare the harts of his chil-
dren, that they shoulde not bee of-
fended with any manner of vn-
derstandyng, when they shoulde
heare in the institution of the sa-
crament, take, eate, this is my body.
They are before well instructed,
and they knowe what to beleue.
The grosse and carnall fancies of
transubstantiation, coulde not
disquiete them. They knew there
was no way to eate Christe, but to
come vnto hym, nor to drinke his
bloud, but to beleue in him. And

thys fayth was y more precyous,
the further of his bodely presence Heb, 13.
was remoued from them, They
knew faith was the taking hold and
substaunce of things we hoped for,
and the sure apprehension & profe
of thinges that were not scene. So
that they knewe howe to feede of
hys bodye with great boldnesse to
lift vp theyr soule, and take holde
of his mercy that sitteth in heauen
at the right hande of hys Father.
Whence vndoubtedly all the me-
rites of his passion doe presentlye
flow vpon hys poore children. His
conflictcs and agonies with sinne
and condemnation, to set vs free
from Gods wrath & displeasure,
and all his obedience shewed here
in flesh, from his corporall, reall,
and substantiall bodye, commeth
downe vpon vs, to cloth vs wyth
righteousnesse, that wee may bee
found vblamable before hys fa-
ther. This much y Disciples well

vnderstoode, and they murmured
not at these wordes, this is my
body. Thus muche let vs learne
out of this place against we come
vnto the sacrament, that to come
vnto Christ & to beleue in Christ,
that is truely to eate Christ. Thys
beyng proued true vnto you, you
well soone set your selues free fro
all popish idolatry. And how true
it is, marke well, I beseech you,
what are the wordes. I am sayth
Christ, the bread of lyfe. He that co-
meth vnto me shall not hunger. **¶**
If Christe had spoken still properly,
accordyng to þ metaphore, he had
sayd thus: I am the bread of lyfe,
he that eateth me, shall not hun-
ger. Now he himself hath said: he
that cometh, in stead of this, he
that eateth, if you will beleue him
you must needes confesse it. To
eate Christe, is to come vnto him.
So in this other sentence. He that
beleueth in me, shall not thyrst. **¶**

he had kepte y^e property of speech,
he had sayd thus: he that drinketh
of me shall not thyrst. In stead of,
drinketh, he sayth, beleueth, and
therefore it is moſte certayne, to
drinke of Chriſte, is to beleue in
Chriſte. So that this is now an
vndoubted truth, to eate Chriſte,
to drinke Chriſte, to come vnto
Chriſte, to beleue in Chriſt, theſe
are all one. And who hath eares
to heare and heareth not this? or
whoſe iudgement is ſo blind that
he can not perceyue it? Compare
the ſayings of Chriſt in this chap-
ter: you can not (if you wil not) be
deceyued. He that beleueth in mee
hath euerlaſting life. And after. He
that eateth of this bread, hath euer-
laſting life. Except ye eate the fleſh
of the ſonne of man, and drinke his
bloud, you haue no lyfe in you. He
that beleueth on him that ſent mee,
hath lyfe euerlaſting. You will not
come vnto me that you may lyue.

John. 5.

*John.
Joh.*

Ioh, 5.54.

Who seeth it not here, to eate,
 to come, to beleue, is all one,
 Againe: He that beleeueth in me, I
 will rayse him at the last day. And
 he that eateth my flesh, & drinketh
 my bloud, I will rayse him vp at the
 last day. After all those sayinges of
 eating his flesh in deede, and drin-
 king his bloud in deede, at which
 the Capharnaites were offended,
 & diuerse of his Disciples forsooke
 him, Christe sayth then vnto hys
 Apostles, will you also go away? Als
 if he should haue sayde, are these
 wordes so strange that you also
 will be driuen away? Vnto which
 Peter answered: Lorde to whom
 shall we go, thou hast the wordes of
 eternall lyfe, & we beleue and know,
 that thou art Christ the sonne of the
 liuing Lord. For here, how Saint
 Peter himselfe, of whose name the
 Pope braggeth so much, and yet
 vtterly renounceth hys fayth. S.
 Peter (I say) vnderstandeth, all
 these

these wordes of life, of the eating
 and drinking of Christes flesh and
 hys bloud, he expoundeth them
 thus: to beleue in Christe, and to
 knowe him to bee the sonne of the
 liuing God, euen as Christ hym
 selfe had before taught hym: The
 wordes that I speake are spirite and
 life, it is the spirite that quickeneth,
 the flesh profiteth nothyng. If all
 this be not playne enough, looke
 yet, & let S. Iohn expound hym
 selfe. Here Christ sayth: he that
 eateth my fleshe, and drinketh my
 bloud dwelleth in me, and I in hym.
 The same S. Iohn that wrote
 this, sayth thus agayne: Who for. Iohn, 4
 confesseth that Iesus is the sonne of¹⁵
 God, God dwelleth in him, and hee
 in God. Wherby it is playne, he
 that confesseth thus of Christ, he
 eateth his fleshe and drinketh hys
 bloud. This (dearely beloued) is
 no newe doctrine but taught by
 Christe, receined by his Apostles,
 written

written for all ages by hys holy
 Euangelistes, now preached to þ
 comfort of all true Christiāns, and
 in the primitive Church beleued
 of all the holy fathers. I would
 alledge you theyr owne sayinges
 but that the tyme passeth, & you
 haue thē plentifully set out vnto
 you, you may reade them when
 you will. These places alledged
 out of the Scriptures, one expou-
 dyng an other, they are the surest
 witnesses, to know the meaning
 of the holy Ghost. And what if
 here I should reason out of our
 Christes owne wordes to proue,
 there can bee no transubstantia-
 tion. He sayth for prooffe, that hys
 naturall body is rysen. See my
 handes and my feete, touch me and
 handle me, it is euen I. Seyng
 Christe will haue our senses to
 iudg of his body, let vs do so. See
 feele, touch, tast, is it ought but
 bread? this argumēt me thinketh
 is

is good and well warranted by
 Christ him selfe, and it semeth not
 so onely to me, but S. Augustine
 thought so nowe eleuen hundred
 yeare agon. See, *De doctrina Chri-*
stiani. lib. 3. cap. 16. & there you shall
 finde it. But the tyme passeth, and
 I will come vnto that, that I
 thynke you looke for, and whych
 the Pope hath made the substance
 of all his masses. Christ saith thus:
 Take, eate, this is my body. And
 what then? is there any obscuritpe
 in these wordes? Is it not often
 and playnely spoken, what it is to
 eate is body? are not his disciples
 well taught? knew they it not long
 before? As it is playnely said: this is
 my body, so is it not playnely ex-
 pounded, these wordes are spirite
 and lyfe? No man can here be of-
 fended, but he that is dull of hea-
 ryng, and hath not harkened be-
 fore to the wholsome doctrine of
 truth. But you will say, why could

Math. 26.
26.

Joh. 6.1

not Christ as well haue sayd: this
is a figure, or signe, or token of my
body. I answered. fyrste these
wordes are without daunger, that
his disciples should dream of tra-
substantiation: they are so assured-
ly taught before how they should
eate or drinke Christ. Then I say,
thys our sauour Christ did choose
to speake, to shew his great and
aboundant loue to warde vs, that
wee should be so fully perswaded
that he were our head, & wee his
members, as if hys naturall and
reall body, were substantiallye
within vs, that we should know,
what so euer we could wish from
his mercy to comfort vs, by this
Sacrament or couenante of his
mercy wee shoulde so assure our
selues of it, as yf we eate his very
flesh, or drinke his natural bloud.
The like phrases or speeches are
plaine and often in the scripture,
Christ is our head, and we his mem-

bers hee dwelleth in vs and wee in him. He is the corner stone, ~~wee~~ are the building vp. Hee the vine, and we the braunches. His body is the meate and wee the eaters. Whose harte is so dull that is not stirred vp with these speeches? or who vnderstandeth not by these speeches? Christ would shew the aboundance of his loue toward vs, and the great boldnes that Christ will haue vs to put in his mercy? Als for transubstantiation, it is so straunge from the sence of the scripture, that yf the Pope had not bene, I thinke it neuer had bene thought of. And yf the Councell of Lateranne had not bene, it had neuer bene named. But let vs way the wordes a litle, and conferte the with these late popish follies. Christ sayth, take, eate, thys ys my bodye. But the Pope sayth, take not, eate not, site a farre of, and looke on, fall downe and worship.

Ephe. 2.
John. 14

Math.
26.

This is my body. Was not this
their manner of preaching? How
could this haue bene your ma-
ner of practise, when you came to
the Sacrament, or as you ra-
ther called it, the sacringe of your
Mass? Christ sayth: Drink you al
of this: this is my blood. The Pope
utterly denieth it, & proueth it by
good reason. His body (sayth he)
can not be with his blood: there is
concomitantia, the one followeth
the other, and therefore you shal
not drinke it, yet it is his blood.
Christ sayth, as ofte as you doe this,
preach forth the death of the Lorde
untill he come. The Pope sayth,
that is not necessary. If you
say Masse dayly, it skilleth litle,
though you preache not once in a
peare. What maner of vicar call
you this man, that dispenseth his
masters Doctrin thus deceitfully?
or what hope can you haue of tra-
nscendēt statiation, whē it hāgeth vpon

his credit, & dealeth thus unfaithfully
fullie! O (dearely beloued) be not
deceiued. These thinges bee to
playne to be dissembled. It is his
owne mouth that speaketh these
thinges, which (sayth he) can not
erre. Wee know that there is no
truth in hym, and whatsoeuer hee
doth, it is against Christ, and his
eternall Gospell. For the wordes,
thys is my body (I trust) I haue
proued it, they be not wordes of
errour, to make you beleene the
thing that is not: the meaning is
plaine. The bread is a warrant, &
pledge vnto you, that as sure as
you eate it, which is the signe: so
sure your fayth feedeth on all the
fraytes of his Passion, and the
righteousnesse and true holines of
his humane bodye couereth all
your sinnes before God his fa-
ther, and clotheth you round about
with ioy and gladnes. These are
the riches of Gods abundant

graces, which make the poore pe-
 nitent sinner to seeme more glo-
 rious, then all y^e worldly treasure.
 This is the secret Manna with
 which God fedeth his elect, y^e ma-
 keth the hungrie hart more glad &
 ioyfull, then all the bread of Prin-
 ces. These riches they haue spoy-
 led you of, that haue sold vnto you
 so deare they^r transubstantiation.
 This foode they haue taken from
 you, y^e haue fed you so long with a
 fancie of Chrestes naturall body.
 For the wordes, this is my body,
 are not straunge. Such phrases in
 y^e scripture are euer vsed vpon like
 occasio. In y^e 33 chapter of Gene.
 Jacob calleth his altar the mightye
 God of Israell: yet y^e altar was not
 God, but set vp in memory howe
 mightely God had preserued him.
 In the 12. of Exod. God sayd to
 Moses of y^e Pascall Lamb. This is
 the Lordes passouer, & yet it was
 not the passeouer, but the sacrifice

of the Lordes passouer, when in
killing the first borne in the lande
of Egypte, he passed ouer the hou-
ses of the children of Israell. In
y^e 7. chapter of Leuiticus, where
God geueth to Aaron, y^e shoul-
der and brest of the sacrifices for hys
portion, he sayth thus: this is the Leuit 7.3
annoynting of Aaron, yet the breste
and shoul-der of the beastes, were
not the oyle wherewith Aaron was
annoynted, but a signe or token of
his annoynting. In the 6. of Nu-
mery, when God setteth forth the
law of the Nazarites, he forbid-
deth them to defile them selues at
the death of theyr father, mother
brother, sister, & added this clause:
Because the consecratiō of his God Num. 6
is vpon his head. Yet the heare vpon
his head was not his conse-
cration, but the signe of his conse-
cration. In the 5. of Numery,
where God setteth forth the law
of gelousie, the water whereby the

ut. 5. 11 woman is tried, is called often the
curled water, and yet the water
was not cursed, but shewed the
woman to be accursed & detesta-
ble. In the 19. of Deuteronomie,
speaking of a false witnesse, bothe
ut. 19 parties are bid to stand before the
Lord. Yet he meaneth before the
Priest, in whose brest was Urim
and Thummin, a liuely repre-
sentation of the Lord. In the 26.
of Deuteronomie, teaching what
they shall doe that offer theyr first
fruytes, it is writtten Thou shalt
say this before the Lord: Yet he
meaneth before the altar, a present
signe of the Lord. Oftentimes in
the law, the Arke is called the Lord
God. Yet the Arke was not God
but a liuely representation of the
Lord God. In the 17. of Genesis,
God speaketh of circūcision: this
is my couenaunt: which yet God
him selfe expoundeth in the verse
following, this is the token of my

couenaunt. And what can be more
 plaine the this? so S. Paule saith:
 the rocke was Christ. *1. Cor. 10. 4.*
 was not the rocke that was in
 Horeb: but the water of the rocke
 was the signe of Chrestes bloud,
 which quencheth the thirst of all
 his elect and chose. So S. Paul
 calleth Baptisme, *Lauacrum regenera-* *Tit. 3. 5.*
tionis, the washing of the new byrth:
 yet y^e water doth not regenerate.
 but the holy Ghost. An hundreth
 such speeches you haue in the scrip-
 ture, where the signe hath the
 name of the thyng signified. And
 how are you so bewitched, that in
 this one Sacrament of the body
 and bloud of Christ, you can not
 beate y^e phrase which is so vsual
 in the scriptures? But so it is, S.
 Pauls prayer hath taken effect
 in the Popish kingdome: he that is
 ignorant, let him be ignorant still. *1. Cor. 14.*
 But I hope (dearly beloued) bet- 38.
 ter of you. God I trust hath light

ned you, and you doe vnderstand
his holy scriptures. You wil come
in spirite and trueth to these holy
misteries, and you haue forsaken
your olde leauen of al Romish I-
dolatry. So w a woord or two of
the fruite of eating and drinking
Christ, & so I will make an ende.
To eate and drink Christ, is as I
haue sayd, to come vnto Christ, to
beleue in Christ, and the fruit of
this is: he that commeth vnto him,
he shall not hunger. Againe, and he
that beleueth in him, shall not thirst
any more. This (dearly beloued)
is that great fruyt, that vnsp-
eable benefite, & endlesse mercye,
which they taste and eate of that
laboure and are loden and come
vnto Christ. My tounge can not
expresse it: your eares can not heare
it: our hartes can not imagine it,
what is y fulnes of ioy that spring-
geth out of this fountaine. To thirst
no more, to be no more an hun-

gred, is to see God as he is and
 to contemne the world, to haue al
 teares wiped away frō our eyes,
 and be no more sorrowful, to haue
 the glory of God to shine vppon
 vs, & no more to regard the light
 of Sun or Moone. This shalbe
 then perfect, when Christ shal ap-
 peare in glory and maiestie, and
 wee shalbe clothed with righte-
 ousnes and immortality. Now in
 this body of sinne, this happines
 is tasted of, when we feele the spi-
 rite of adoption to crie vnto our
 spirite, Abba Father, when the Gala. 4. 6
 mercies of Iesus Christ do so cō-
 passe the inner man, that we see
 & feele the kingdome of Heauen
 pictured in our consciences, when
 with a great and longing desire,
 euen as the hart longeth after the Psal. 12. 51
 water brookes, we cry with saint Phl. 1. 21.
 Paule: *Cupio dissolui.* when we be
 touched inwardly, and say with Apoc. 22.
 the saintes in y^e reuelation: Come

A Sermon.

Lord Iesu, come quickly. These are
the beginnings of those everlasting
ioyes, that can neuer bee made full
till this mortallitie haue put on im-
mortalitie, and this corruptible, in-
corruption, and wee haue geuen
into our mouthes, the songes of
our triumphe: O death where is thy
styng? O hell where is thy victorie?
The songes of our ioy, such as none
can vnderstand, saue the hundreth &
foure and fortie thousand, that are
bought from the earth. He that ea-
teth of Christe to this purpose, he
is nourished, and he that drinketh
of Christ to this hope, he is quick-
ned. With this meate and drink,
Abraham was filled, when he for-
sooke his fathers house, his kindred,
his countrey, to go into a lande that
God would shew hym. With this
meate and drinke Moses was filled,
when he rather chose to be a mise-
rable seruaunte among his brethren
of Israel, then to be a mighty Prince

.Cor. 15.

3.

.Cor. 15.

5.

Epoc. 14

3.

Gene. 12. 1.

Ex. 31. 1.

Ex. 31. 1.

Ex. 31. 1.

in the court of Pharaoh. With this
meate and drinke was Dauid filled,
when he wished rather to be a dore
keeper in the house of God, then to
dwell in the Pallaces of Princes.
With this meate and drinke was
Dauid filled, when hee sayde, he *Pha. 3. 8.*
accompted all the worlde as dunge
that he myght winne Christ. With
this meate & drinke who so euer
is filled, he will forsake father and *Math. 19.*
mother, brother and sifter, wyfe and *19.*
children, house and landes, yea euen *Luke. 14.*
his owne soule, & take vp his crosse
and follow Christ. The remem-
brance of immortalitie that Christ
shal geue vnto him, wil make him
hartely to cōfesse, y this life is but
a momēt. The length of his daies
that liueth for euer, will make him
behold his owne body, and say: all
flesh is grasse. The glory of hys ma-
iestie that shineth world without
end, will proue the glory of man to
be but as a flower in the fildes. At

Joh. 16. 34.

will make his harte to crye often
within him : Lorde feede vs euer
with this bread. And sure (Dearelye
beloued) the cause is soone espyed,
why the worlde is so Droncken,
with these transitorie vanities:
they neuer felt what the thynges
are, that abide for euer. He neuer
tasted of Christ that hungreth &
thirsteth after vayne glory, to be-
come honorable in this world. He
neuer tasted of Christ, & heapeth
by siluer and gold, and can not tell
for whome he gathereth it. He ne-
uer tasted of Christ, that spendeth
his dayes in wantonnesse, and
harkeneth not to the sentence that
shalbe spoken vnto him : Come,
geue accompte of thy stewardshipe.
He neuer tasted of Christ & hath
his eyes open to behold vanitie, &
seeth not Christ crucified for his
sinnes. He neuer tasted of Christ,
that hath his eares open to al vn-
godlye saydes, and heareth not

Luk. 16. 3

the Trumpet that one Day shall
blow a loude: Arise ye dead, and
come vnto iudgement. To be short
he neuer tasted of Christ, that is
not crucified vnto the world, and
the world vnto him, so farre that
synne raygne not in hys mortall
body. The Prince neuer tasted of
Christ, y^e putteth the glory of hys
court in concupiscence, in pride, in
blasphemie. The noble mā neuer
tasted of Christ, that braggeth &
boasteth of his parentage, and
knoweth not y^e he is but dust. The
magistrate neuer tasted of Christ
that suffereth this great carding &
dising, that leaueth sinne unpuni-
shed, & vertue unrewarded. The
Man or Woman neuer tasted of
Christ, that cryeth not in spirite:
O Lorde thou art myne inheri-
taunce. The Father of all mercy,
and God of all consolation, streng-
then vs with his grace, that we
may tast of Christ Amen.